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COLORADO CATHOLIC, SIXTEENTH YEAR.

Bishop Von Anzer Foretold "Boxer" Rising

Baron Von Ketteler, the Murdered German Minister, Belonged to an Illustrious German Catholic Family---He Was a Nephew of the Late Bishop of Mayence.

Much interest in the Chinese crisis is being manifested among the German Catholics of this city, says the Catholic Standard and Times, Philadelphia. This is due in part to the fact that Baron Von Ketteler, the German Minister to Peking, who was murdered there, was a Catholic and a nephew of the late Bishop Ketteler of Mayence. He was a native of Westphalia, a district which is the birthplace of many of the German priests and laity of Philadelphia.

About three years ago Rev. Francis Nies, S. V. D., and Rev. Peter Henle, S. V. D., German Catholic missionaries, were murdered in China, and the crime at that time threatened grave international complications. Father Nies was a cousin of Rev. Hubert Hammeke of St. Bonaventura's; Rev. Theodore Hammeke of St. Ignatius, and Rev. William Hammeke of Leighton, three brothers who are laboring in this diocese. A fourth brother is a priest in Germany.

The Shan-Tung province of China is under a German protectorate, and a serious uprising is threatening there. In fact, German engineers on the railroads there have been forced to abandon the work. It was from this province that eight Rev. J. B. Ritter von Anzer, titular Bishop of Telepte and Vicar Apostolic of South Shan-Tung, came when he visited America a few years ago. He arrived in this city on Feb. 28, A. D., and after calling on Archbishop Ryan, Bishop Prendergast and Mr. Cantwell at the cathedral residence, he spent some time at St. Bonaventura's with the cousins of the murdered Father Nies. At that time he accorded the representative of the Catholic Standard and Times an interview. The Monsignor had a beard and mustache cut in the Chinese style and wore a hat not unlike that known as a "Grant hat," with a military cloak and cane. His countenance bore evidence of considerable exposure to the elements. He speaks English imperfectly, and while he conversed mainly in German, his manner, long and two visits of the Bishop, are religious in convents in New Orleans.

ABOUT THE "BOXER" MOVEMENT.

Nothing has been heard in this city from him since the troubles began, and there was some apprehension as to his fate and that of his flock. A recent issue of "Das Vaterland," the leading Catholic paper of Vienna, contained a communication from him which would indicate that he was then in Austria. In the article he is quoted regarding the "Boxer" movement, and his views, a portion of which are here given, may throw some light on the situation in China.

"The whole 'Boxer' movement," said the Bishop, "arose a short time after the seizure of Kiao-Chau, Port Arthur and Wei-Hai-Wei. The Chinese of these three important centers produced purely among the Chinese people, and this impression was still more marked in government circles. At the end of the first six or seven months the efforts of the Chinese authorities were directed towards avoiding all difficulties, as they knew what might be expected from the European governments. But in course of time a reaction set in, in which was only natural and conceivable. That reaction was directed against the missionaries, and it originated in Shan-Tung and Peking. A victory named Yamen was won by the Chinese against the missionaries. I know him well. He formerly tried to approach the Catholics, but I had to be cautious to promote an outbreak in the Chinese Government. They had no alternative but to comply, and the latter did not object to it. The sect of the 'Great Knife,' as they style themselves, were then organized. Members of that sect murdered two missionaries and their wives. They afterwards promised my Apostolic Vicar while on a mission tour to molest us again. Six months later the Governor arrived and urged us to proceed against the foreigners, but they turned a deaf ear to him. The Governor was then obliged to summon members of the sect from the neighboring provinces in order to organize disturbances."

THE BISHOP GAVE WARNING.
"At that time, which was during last May, June and July," called the attention of the German Legation in Peking, and the Chinese Government, to themselves, to the existing danger. I told them that the sect in question would eventually turn against the dynasty. Their leader already regarded himself as the Emperor of China. No notice was taken of my warning, and what we Catholic missionaries foretold has now happened. So far away from China and from the seat of present events their importance cannot be accurately estimated. In a general way, however, it seems to me that the action of the European powers has hitherto been well advised."

"But the powers must persist and manifest their determination. If they are satisfied with mere assurances, they will soon more be deceived, and worse may be expected in the future. Everything depends on the skill displayed by the European representatives, if they stand firm. All important measures which they demand have been carried out the danger will be at an end. If there had been energetic intervention last year when I called attention to the situation, what is happening now would never have taken place. According to my experience and profound conviction the position of affairs for all Europe is this. China is in a phase of transformation when great revolts and disturbances occur as a matter of course. It is on the eve of political, economic, social and religious changes."

"As a Bishop of the excellent and capable Chinese people I must, before all interest myself in what can make them really happy and prevent them from becoming a great peril to Europe. During the twenty years I have been in China I have never seen any drunkenness, and if the Chinese were beaten in the war with Japan, it must be attributed to the opium smoking of their officers. At the present moment, which



RT. REV. BISHOP VON ANZER.

will be decisive in all respects, everything will depend on whether Catholic missionary work is assisted to success with increasing means and energy or whether the Chinese millions will be abandoned to religious indifference and to those ruinous tendencies which now overrun and imperil Europe. Who has a heart for the future of mankind and that of our Holy Church will lend an ear to my entreaty that he should pray and make sacrifices for China---that is, for a Catholic China."

HOW CHINA WAS LOST TO THE CHURCH.

The eyes of the civilized world are now on China. We are probably witnessing the greatest crisis in the modern history of that nation. It may mean the dismemberment of the Chinese empire and its partition among the powers. If not, it means the great reorganization of the Chinese government. This in view of the fact that the emperor is reported dead, the dowager empress insane and the present government wholly disrupted.

The Boxer movement is an anti-foreigner movement. Foreigners in China have been persecuted since the first missionaries came to the country. The quarters of the foreigners in the country are probably missionaries. The killing of the missionaries resulted in the breaking up of the missions. The Boxers were the power of vast tracts of Chinese territory, which in turn has stirred up the Boxers to drive out the "foreign devils."

The first missionaries in China were Catholic Jesuits. China would probably be a Catholic country today but for the famous controversy over Chinese rites, which largely resulted in the breaking up of the Jesuit hands. The history of the introduction of Christianity into China is an interesting one.

In the year 1299 the father and the brother of Marco Polo returned to Europe from China, after a long stay in the Orient. They were merchants, but their advice and counsel had been sought by the Grand Khan of Tartary in his capital city of Cambalut (Peking). Kublai Khan was a grandson of the fierce Jenghis Khan and had elected to remain in China as emperor, while his brothers, nephews and cousins divided the vast territory that had been overrun by the Tartar hordes between the Indian sea and the Pacific, between the Arctic ocean and the Persian gulf. The Tartar tribesmen had conquered people of far higher civilization than their own. The Chinese of those days were masters of many arts and of much learning. The problem of Kublai Khan was to consolidate the huge empire of which he was master and to complete the conquest of southern China. Like a great statesman, as he was, he saw the importance of a state religion and he had many conversations with the Polos in this regard. He heard what they had to say of Christianity and approved it. When they returned to Europe they were the bearers of a letter from the Khan to the Pope of Rome, in which the Khan begged the Pope to send to China, under the guidance of the Polos, some scores of priests and missionaries and educated men. It was the Khan's intention to proclaim Christianity a state religion, and the priests were to be his exponents. These pioneers would soon have been followed by others, and this plan had been carried out there is little doubt that Christianity would have made its way throughout the empire and that China,

with its 400,000,000 inhabitants, would today be a Christian country.

How the project failed is well known. The brothers Polo arrived at Acre in the year 1261. The Pope was just dead, and there was an unusually long interregnum. Only two Dominican Priests could be found to accompany them to China, and these two were soon frightened with the perils of the journey and turned back. Europe sent no missionaries, and the emperor had recourse to India, Buddhism, which had been in the field for twelve centuries, and to the doctrines of Confucius and Taoism, or a mixture of them, the doctrine by which all Chinese, high and low, live and die.

Once more the Christian religion obtained a strong foothold in China. In the year 1281 Jesuit missionaries were sent from Rome to Macao and Goa, and for a hundred years their influence steadily grew. During the reign of Louis XIV in France, they had enormous power in China. The Chinese emperor of that day and his counselors at the science and learning of the Jesuit leaders. The Jesuits found a way to reconcile what we call the Chinese worship of ancestors (it is, in fact, no worship, but simply profound reverence) with Christian doctrines. They were making many converts. The highest officials of the court and the emperor himself protected them. Whoever will read the memoirs of the time cannot fail to conclude that the Jesuits were then on the way to evangelize all China. The example of the court and of Peking would have soon been followed by the great provincial noblemen and cities. It may fairly be said that China was once more in the way of becoming a Christian country.

Father Ricci's mathematical knowledge secured the favor of the imperial court. He devoted himself to the mission, twenty-seven years (1582-1610), and left behind him 300 churches, one of which was in the capital, Peking. A German Jesuit, Schall, who came on the field in 1622, was also a distinguished mathematician. Shortly afterwards a great change occurred in the fortunes of the Chinese mission. It had been questioned by the Pope, "Ex illa die" (1615). Every Catholic missionary in China was required to promise on oath all possible resistance to the rites. It was in vain that a new legate, Mezzabarba, tried to modify Clement's ruling. The prohibition was renewed in all its force, the concessions of Mezzabarba recalled, and the oath again exacted by Benedict XIV.

THE CRISIS IN CHINA.
BY HON. JOHN BARRETT.
America has everything to lose and nothing to gain by the break-up of China. Morally and materially we must stand for the integrity of the empire, says the late minister to Siam in a recent interview with the Independent. Cathay affords the United States the greatest undeveloped field of moral effort and material development beyond our own immediate shores. As long as China shall remain intact, our mission-

aries and our merchants will have equal rights with the representatives of other nations throughout her entire area from Peking to Canton and from the China Sea to the foothills of the Himalayas. If China is parcelled out among the powers of Europe, America will inevitably be confronted with different civil laws and different customs duties.

With China undivided 400,000,000 of people await our best endeavors at educational advancement, and 4,000,000 of square miles our mightiest undertakings at legitimate exploitation, that will bring about a new era of civilization and industrial progress which will not only benefit us but all the world. With China partitioned we shall everywhere be limited and handicapped by the predominant influence of whatever European nation exercises sovereignty.

In short, if America insists upon maintaining the integrity of China, we will be in the impregnable position to direct these uncounted millions of Asiatics and improve these vast resources for our and their advantage and welfare. But if we break-up China the nations of Europe will be in an unassailable position to control the people, politics and commerce of the Orient to Europe's advantage and detriment, and to our irreparable detriment. We must not forget this.

If, moreover, America leads the way in the present crisis, and in the end, says Churchill, must not be divided, we shall have the undying gratitude of the Chinese statesmen and people. This will help us in our future efforts to build up and spread Christianity. We are a Christian as well as a commercial power, and hence have moral as well as material obligations wherever American influence reaches. Then, we are undoubtedly in the Philippines to remain, and stand forever as the leading power of the Pacific, we cannot permit the limitless Chinese field, which is a fitting complement to our new possessions in the Pacific, to be lost to us forever, as will be the case if we hesitate in the present crisis.

We want no part of Chinese territory. We are simply landing men to protect the lives, property and rights of Americans now endangered. We must use our force to break up the influence to restore order and reorganize the government. We can ask a legitimate indemnity, but then we must halt, and after consultation with theologians and the Roman hierarchy, were free from impugned customs had nothing to do with religion, and that the success of the Catholic Church in China depended on their being permitted to preach, and his own subjects to embrace Christianity. Still the opposition of the other missionaries lasted.

The Lazarist vicar-apostolic forbade the rites in 1688, and sent a priest to Rome three years later to justify the step which had been taken. Innocent XII died before the commission had appointed had settled the question, but his successor, Clement XI, took the matter vigorously in hand, and, desirous of full information, sent Tournon patriarch of Antioch, to China as apostolic legate in 1702. After examination of the points at issue, Tournon in 1707 condemned the Chinese rites as idolatrous, and in consequence of his evangelical courage, was imprisoned by the Chinese emperor.

The complaints, however, were renewed by three Lazarists whom Alexander VII had made vicars-apostolic, and Clement IX in 1689 renewed the decrees of 1685 and 1686, with a significant addition in which the regulars were ordered to obey the vicars-apostolic. While these decrees were in force, the missionaries into two hostile camps, the Jesuits were rising in the favor of the court, and in 1692 the Emperor Khang Hi publicly announced that the Jesuits had full leave to preach, and his own subjects to embrace Christianity. Still the opposition of the other missionaries lasted.

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The Jesuits and bishops who thought with them appealed against the legate's decision to Rome, but they found less favor there than in Peking. Clement XI confirmed decrees of the Inquisition (1709 and 1710) in accordance with Tournon's decision, and finally closed the question by the bull "Ex illa die" (1715). Every Catholic missionary in China was required to promise on oath all possible resistance to the rites. It was in vain that a new legate, Mezzabarba, tried to modify Clement's ruling. The prohibition was renewed in all its force, the concessions of Mezzabarba recalled, and the oath again exacted by Benedict XIV.

Other races than the Anglo-Saxon have reason to be apprehensive of the awakening of the Yellow Terror. Should the teeming hordes of China find a leader capable of welding them into a strong military force and arming them with modern weapons, which any nation in Christendom will gladly sell to them for cash, it would be a sad day for the co-called civilization which dreams only of conquest and lives only for the sordid ends of trade. More than once before in the world's history all Asia and a great part of Europe have been overrun by the countless swarms of the far east. A new Genghis Khan or Tamerlane would be able to

lead millions of hardy Tartars, reinforced perhaps by millions of fanatical Hindus, against the common enemy, and scourge the white world as the Huns did their forefathers 2,000 years ago.

In the face of such a possibility how stupidly suicidal are the national quarrels and rivalries of the great powers of the west! How fatuous especially would this nation be to take sides with any one of the warring powers, the empire might be enough to stem successfully the torrent of Asiatic invasion! Russia, unlike any other European power, absorbs the barbaric peoples whom she subjugates. England, France and Germany conquer but never assimilate.

As for the United States, it is the least fitted of all to rule an alien people differing from our own in race and color. We have failed miserably in trying to do it with the red and the black; and if we do not leave the yellow alone, it may refuse to leave us alone in the not distant future.

TO VISIT EMPERORS.
Archbishop Ireland Their Guest Before Going to Vatican.
An important programme was arranged for Archbishop Ireland before he left St. Paul a few weeks ago for Paris. It contemplates his presentation to Emperor William Germany and Emperor Nicholas of Russia.

"I am not privileged to say much in regard to the archbishop's movements in Europe," said a St. Paul prelate, who is close to the archbishop. "It is understood, however, that Archbishop Ireland will visit the imperial courts of Germany and Russia. The emperor of Germany expressed a warm desire to personally see Archbishop Ireland after his engagement in Paris and before he had again visited the Holy See. I cannot but conclude that the two monarchs desire to establish a better footing with the Vatican. The course of the German emperor toward Pope Leo has been one of great courtesy, respect and consideration."

Laying Corner Stone OF THE NEW CATHEDRAL; RECEPTION TO Archbishop Riordan

Extensive Preparations Being Made For Sunday's Great Celebration, Marking an Interesting Epoch in the History and Progress of the Catholic Church in Utah.

As has been previously announced, the laying of the corner stone of the Cathedral of St. Mary Magdalen will take place next Sunday evening, ceremonies commencing at 5:30 p. m.

All members of the congregation are expected to be present. The committee on arrangements will send special invitations to the press, public officials and non-Catholic friends, and should any members of the congregation have friends whom they would like to have present, the names should be sent to William P. O'Meara, secretary, and an invitation will be forwarded to them. Seats will be reserved for the specially invited guests.

The members of the congregation will delegate themselves a committee of one to see that invited guests receive courteous attention.

On Friday evening a public reception will be given Most Reverend Archbishop Riordan at Bishop Scanlan's residence from 8 to 10 o'clock. All members of the congregation are earnestly requested to be present to pay their respects to his Grace. Also please bring your non-Catholic friends.

It is my desire that this reception and the laying of the corner stone be made two of the greatest events in the history of the Catholic Church in this diocese; so do not allow any other engagements to interfere with your being present on these two occasions.

The railroads running into the city have kindly published a rate of one fare to Salt Lake City and return from all points on their lines for those wishing to come to the city on the day of the laying of the corner stone. Please see to it that your friends outside the city have this information, that they may be here on that day.

L. SCANLAN, Bishop of Salt Lake. The following is a copy of invitation issued by the general committee to the press and public officials, and the committee extends, through The Intermountain Catholic, the same invitation to the general public:

You are cordially invited to attend the ceremonies at the laying of the Corner Stone of the Cathedral of St. Mary Magdalen. Sunday, July twenty-second, at five-thirty p. m. JAMES IVERS, THOMAS KEARNS, JOSEPH GEOGHEGAN, JOHN C. LYNCH, WILLIAM P. O'MEARA, Committee.

Salt Lake City, July 11, 1900. The committee appointed to receive Archbishop Riordan was appointed as follows:

lead millions of hardy Tartars, reinforced perhaps by millions of fanatical Hindus, against the common enemy, and scourge the white world as the Huns did their forefathers 2,000 years ago.

In the face of such a possibility how stupidly suicidal are the national quarrels and rivalries of the great powers of the west! How fatuous especially would this nation be to take sides with any one of the warring powers, the empire might be enough to stem successfully the torrent of Asiatic invasion! Russia, unlike any other European power, absorbs the barbaric peoples whom she subjugates. England, France and Germany conquer but never assimilate.

As for the United States, it is the least fitted of all to rule an alien people differing from our own in race and color. We have failed miserably in trying to do it with the red and the black; and if we do not leave the yellow alone, it may refuse to leave us alone in the not distant future.

THE REAL CHINESE QUESTION.

(Ralph E. Bicknell, in Boston Journal.) There are many reasons given why these cruels were should cease. Why the Huns should cease. Why the Mongols should cease. Why the Chinese should cease. There is sympathy for "Agony" (for some friends that he has gained). But the Chinese are not so easily left growing untrained. And the bloody Chinese Boxers may not be so easily left growing untrained. But has it occurred to you--

That the firecracker country is in danger! As a nation we have suffered, we have borne our crosses well-- A "cross of gold," a "cross of thorns," and we have been "blessed." Yet our patience is a limit, and Mars must have the bounce. If we don't confine his actions to a tongue we can't handle. And our Yankee law already has received a serious wound. But this result is not the worst-- Another more important, first-- The firecracker country is in danger!

The Huns of South Africa, of Abyssinia, too. Of brilliant Ashanti and our new friend the Sulu. Was bad; but now another, most unpalatable of the lot. Yangtze Kiang, Shanghai, Tien Tsin, Foo Chu, Go Rai, What Not. An Ashanti as well as a limit, and Mars must have the bounce. But have you considered how-- The firecracker country is in danger! We can watch with equanimity the nation rise and fall. We can calmly view the havoc of the murderous cannon ball. The national life is threatened, till our institutions tremble. Then must we not assert ourselves if we cannot protect ourselves? Thirty cents, fatal now to daily or dissemblable. Small hope of a Fourth of July. With explosives impossibly high. When the firecracker country is in danger!

The doctrine that was written by the great and good Moulton now. To keep within our own back yard and let the others go. Was all right then, but now it's plain we must join the foreign band. And play a part in the concert of the powers to demand. That China have her subjects boxed or else securely caged. For has it occurred to you-- That a vital matter, too-- That the firecracker country is in danger!